

Des Grantz Geanz

- Ci poet home saver coment
 Quant et de quele gent
 Les grauntz geantz vindrent
 Ke Engleterre primes tindrent,
 5 Ke lors fust nomé Albion,
 Et qe primes mist le noun.
 Ore escotez peniblement,
 Et l'em vous dirra brevement
 Des geantz tote la some,
 10 Come jeo l'oi d'un sage home.
 13 Après le comencement
 Du mound, trois mil et neef cent
 15 Et .lxx. aunz,
 En Grece estoit un roi puissauntz,
 Ke taunt feust pruz, noeble et feer
 Ke sur touz rois avait poer.
 Reigne avait bele et gent
 20 De qui engendra filles trent,
 Forment beles, qe totes crurent;
 Nories ensemble furent.
 Piere et mere furent grauntz,
 Auxi devendrent les enfauntz.
 25 Lour nouns ne vous sei counter,
 Onques ne les oi nomer,
 Fors cele q'estoit eigné,
 Ke mult feust bele et haut levee;
 Mult estoit bele meschine:
 30 Cele fust nomé Albine.
 Et qaunt totes furent d'age,
 As grauntz rois de graunt parage
 Totes lour feilles donerent,
 Et as hautz rois marierent.
 35 Chescune out roi et fust reigne,
 36 Mes par lour orgoil demeine
 43 Tost après assemblerent,
 44 Et ensemble counseillerent
 47 Ke a nuli, en nule guise,
 48 Nul ne feust de les souzmise;
 51 Mes chescun son baroun

De origine gigantum

De origine gigantum in insula Albion olim habitancium
et de nomine insule que nunc Anglia dicitur.

Anglia modo dicta olim Albion dicebatur et habebat
inhabitatores gigantes. Qualiter hoc nomen sibi inditum
fuerit et qualiter tali gente inhabitata extiterit iam
patebit.

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Transcursis a mundi constitucione tribus milibus
nongentis et septuaginta annis fuit quidam rex Grece
cunctis regibus terre potencior qui habebat de coniuge sua
regina triginta filias admodum speciosas et grandes sicut
erat pater et mater earum, nominibus tamen incognitis
excepto nomine filie senioris que dicebatur Albina. Et
omnes filie simul erant nutrite omnesque nacta matura etate
famosis regibus erant nupte. Cum ergo fuissent singule in
reginas promote quadam uice feminea operante industria
conuenerunt in unum. Et tractantes consilium inierunt ut

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1-2 De . . . dicitur LBNH: om. TrBoCPUKDi 1 gigantum: -cium N 1-2 olim . . . dicitur LBNH: id est Britania maior (Brittania maiore D) que modo Anglia dicitur habitancium et nomine insule TV 2 de nomine L: nomine BH: de nomine eiusdem N 3-6 Anglia . . . patebit BNCPUKHDI: om. L 3 modo dicta BNCKHDI: om. P: uero dicta U 3 dicebatur BNCPUKDi: uocabatur H 4 inhabitatores BNCPUKHDI: ha- CI 4 Qualiter BNCPUKHDI: Qualiter autem Bo 4 inditum BNDi: datum CPUK: inductum CI: inditam H 5 fuerit BT¹H: fuerat DT²NCPUK: fuit Di 5 extiterit BHDi: fuerit VTD: fuerat N: extiterat CPUK 7 constitucione LBNCPUKDi: origine H 7 tribus LT²NCPUKHDI: om. B 8 nongentis LBNCPUHDI: nouimgentis K 8 Grece LBNCPUKH: Hispanie over erasure N: Grece Cadmus nomine Di 9 cunctis LBT²NCPUKHDI: om. VT¹D 9 terre LBNCPUKH: terrarum Di 9 potencior LBNCPUKDi: potencior nomine Pandrasii H 9 qui LBNCPUKHDI: et CI 9-10 coniuge sua regina LBHDI: regina coniuge sua NCUK: regina sua coniuge P 10 grandes LBNCPUKHDI: grandis Tr 11 erat LBNCPUKHDI: erant Bo 11 erat . . . mater LBNCPUKH: erant parentes Di 11 earum LBNCPUKH: eorum C 11 tamen LBNCPUKH: tamen nobis VTD: om. Di 12 excepto LBNCPUKH: excepto U: exceptis Di 12 Albina LBNC²PUKHDI: albana C¹ 12-13 Et omnes LBNH: Et cum omnes CPUK: et omnes et omnes (the repetition cancelled) Di 13 simul erant LBN: simul essent CPUK: erant simul H: erant pariter Di 13 omnesque nacta matura etate TVDCI: omnesque L: omnes quia nacta matura etate B: omnes quia nacta maturitate Tr: omniaque nacta matura etate Bo: omnesque nacta oportunitate N: nacta oportunitate CPUK: omnesque nacta maturitate etate (it te cancelled) H: omnesque nacta natura etate Di 14 ergo LBNCPUKH: que omnes Di 14 fuissent LBNCPUKHDI: fuissent et TD 14 singule LBNCPUKH: om. Di 15 feminea . . . industria LBNCPUKH: industria feminea Di 15 feminea LBNCPUHDI: femmina CI: feminia K 16 tractantes LBNHDI: adinuicem tractantes CPUK: aduersus tractantes P 16 consilium LBT²NCPUKHDI: om. VT¹

- 52 Teigne en subjection.
 55 Feilles furent au roi de pris
 Ke a nulli feust souzmis;
 Ne ne voleient eles estre,
 Ne ne voleient aver mestre,
 Ne estre souz nulli destresce;
 60 Mes touz jours estre mestresce
 De son seignur et de qaunt q'il out.
 A chescune cest conseil plout.
 Si lur seignurs a lur voleir
 Ne se voleient obeier
 65 A faire tote lur volenté
 De qaunt qu'il ount en poesté,
 Entre eux issint assurerent
 Et par lour foi affermerent
 Ke toutz, chescun en un jour,
 70 Occiereit mesmes soun seignur,
 Privément entre ses braz,
 Com melz quidereit aver solaz.
 Un certain jour assignerent
 A faire come purparlerent.
 75 Touz ount en volenté
 Fors qe soulement la puisnee;
 Cele ne vout mesprendre rien
 Vers soun seignur, q'ele aime bien.
 Qant tut lur conseil ount finee,
 80 En lour pais sount retournee.
 Ceste chose purparlee
 Riens ne plout au puisnee,
 Ke son seignur ataunt aime
 Come ele fait son corps demeine.
 85 Ele ne voleit a nule foer
 Damage ver de son seignur;
 Mes kaunt furent au parlement,
 Ne les osa countredire nent;
 Car, si ele eust riens contredit,
 90 Moerdre la eussent saunz respit.
 Bien li avent ke lors se tent.
 Pluis tost come poeit al ostel vint;
 Kaunt vist son mari son doel crust;
 Et qant son seignur aperceust
 95 K'ele feseit mune semblaunt,
 Il la demaunda maintenaunt

nulla earum maritum suum sibi sineret dominari sed sue
 subiceret uoluntati. Nam quia erant filie tanti regis qui
 nullius dominio subderetur nec ipse permetterent supra se
 aliquem dominari nobilitatemque suam alicuius ditioni 20
 subesse. Et uidebatur hoc consilium omnibus complacere,
 porro ad tam ardue rei propositum assequendum iuramentis se
 mutuis astrinxerunt quod quelibet uirum suum ad certum diem
 inter amplexus occideret nisi feminee uoluntati in omnibus
 obediret. Finito consilio quelibet in suam reuersa est 25
 patriam. Sane uni earum scilicet omnium iuniori displicuit
 hoc consilium eo quod dominum suum affectuose diligeret nec
 quicquam mali accidere sibi uellet. Que tamen in
 parlamento prehabito ore non corde consensit quia nisi
 communi sentencie consensisset ipsa sine dubio mortis 30
 sentenciam incurrisset. Hec ad regem maritum suum
 accelerans mox ut eum uidit amarissime doluit ex
 recordacione gestorum. Et regi anxie requirenti causam sui

16-17 ut nulla earum *LNP*UKHDi: ut nulla *B*: in nullam *Cl*: ut ullam earum *C* 17 sibi
*LB*NCPKHDi: *om. U* 18 subiceret *LB*NCPKHDi: -ent *Cl*: subiecit *U* 18 tanti
*LB*NCPKHDi: tante *U* 19 nullius *LB*NCPUKHDi: nulli *Tr* 19 dominio *LB*NCPUKHDi:
domino Tr 19 subderetur *LB*NH: subdebatur *CP*UKDi¹: repeated and the second cancelled
*Di*² 19 permetterent *LB*NCPUKHDi: permetteret *VT* 20 aliquem *LB*NCPUKHDi: quemquam
K 20 nobilitatemque *LB*NCPKHDi: nobilitatem sed *Tr*: uoluntate que *Bo*: seu nobilitatem *U*
 20 alicuius *LB*NCPUKHDi: *om. W* 21 complacere *LB*NCPKHDi: placere *U* 22 assequen-
 dum *LB*NCPUKHDi: consequendum *H* 23 mutuis *LB*NCPKHDi: inuicem *Tr*: nutuis *U* 24
 feminee *LB*NCPUKHDi: feminie *K* 25 obediret *LB*NCPKHDi: obedirentur *D*: obedirent *U*
 25 in *LB*NCPUKHDi: ad *W* 25-6 suam . . . patriam *LB*NHDi: suam patriam est reuersa *CP*:
 patria sua est reuersa *U*: patriam suam est reuersa *K* 26-7 scilicet . . . hoc *LB*NPUH: omnium
 scilicet iuniori displicuit hoc *CIC*: scilicet iuniori displicuit hoc *K*: scilicet iuniori omnium hoc
 displicuit *Di* 27 quod: in marg. *T*² 27 diligeret *LB*NHDi: diligebat *CP*UK 28 mali
*LB*NCPUKHDi: *om. W*: male *TD* 28 accidere sibi *LB*NCPKHDi: sibi accidere *TrBoVTDU*
 28-9 in . . . prehabito *LB*NCPUKHDi: *om. K* 29 non *LB*NCPUKHDi: tamen non *TD* 30
 communi *LB*NCPKHDi: commune *WUH* 30 ipsa *LB*NCPUKHDi: *om. Tr* 31 sentenciam
*LB*NCPUKHDi: periculum *P* 32 ex *LB*NCPUKHDi: *om. Bo*: quod *H* 33 regi *LB*HDI: rege
TrBoTDNCPUK 33 anxie *LB*NPUKHDi: anxie *C* 33 requirenti *LB*HDI: requirente
TrNCPUK

- Pur quoi ele est taunt dolent.
 Et la dame, qe mult ert gent,
 As peez son seinur s'estendi
 100 Et en ploraunt cria merci.
 De son trespas merci cria
 Et de la treson lui counta,
 Coment ses soers, a graunt tort,
 Lui feseient jurer sa mort,
 105 Ke de ceo n'aveit talent.
 Et son seignur hastivement
 Tost la prist entre ses braz,
 Et beise, et fist greignor solaz
 Ke fait lui aveit onques mes.
 110 'Dame,' fet il, 'tenez en pes,
 Et lessez passer la dolour.'
 112 Et l'endemain, au point du jour,
 117 Ne demora graunt pece,
 Vers son seignur, roi de Grece,
 Ambedeux lour voie tindrent.
 120 Taunt erreient qu'il vindrent;
 Mult sount au roi bien venuz,
 Et tut sicome feust avenuz
 De ses filles lui ount conté.
 Et le roi feust tut espounté
 125 De ceo qe sa fille li dist.
 Brefs et lettres escrire fist:
 Ses filles maunda erraument
 128 Ke a lui veignent hastivement,
 a Et trestouz lur barouns
 b Par ses brefs fist somons.
 c Ke bien font soun comaundement,
 d A lui veignent hastivement,
 Et qaunt touz furent assemblez,
 130 Le roi les ad aresonez
 De la mortele treson
 Ke chescun de son baron,
 Par graunt malice, aveient purveu,
 Dont dolour lour est acreu.
 135 Les dames sount touz espountes
 De ceo qe sount si accoupez
 De la treson dount sount arettez,
 Dont ja ne serront acquitez;
 Mes chescun, a soun poer,

- doloris exposita sororum conspiracione aperuit. Et
 procidens ad pedes eius misericordiam de hoc quod in necem 35
 eius coniurauerat postulavit. Quam rex fletu perfusam
 leuavit, amplexatusque et osculatus est eam, ac totum se ei
 prebuit, solito graciorem dolorem animi eius deliniens et
 animans ad gaudium cor illius. Que consolacione recepta ad 40
 regem grece patrem suum cum rege marito perrexit et ei
 sororiam prodicionem detexit. Ad cuius rei auditum rex
 grece stupefactus cito brevia sua misit ad reliquas filias
 suas omnes et earum maritos ut quantotocius uenirent ad eum.
 Cunctisque presentibus causam tante conuocacionis aperuit et
 auditam prodicionem suam filiabus obiecit. Exterritis 45

34 exposita *LBNCUKH*Di: expositam *P* 34 conspiracione *LBNCUKH*Di: conspiracionem
TrP: conuersatione *D* 35 de *LBNCPUKH*Di: super *VT*D 35-6 in . . . coniurauerat
*LBNCPUKH*Di: in necem eius conspirauerat *Bo*: conspirauerat in necem eius *VT*D 36-38
 Quam . . . solito *LB*Di: quam rex fletu perfusam leuavit amplexans et osculatus est eam ac totum
 se ei prebuit solito *Cl*: quam rex fletu perfusam leuavit amplexatusque est eam ac totum se ei
 prebuit solito *Bo*: amplexatusque est eam (rex *Team* rex *D*) ac totum (totumque *TD*) se ei prebuit
*VT*D: amplexatusque et osculatus est eam ac totum se ei prebuit solito *N*: qui congrita est
 (cognita eius *K*) innocencia ipsam statim a terra eleuans et inter brachia sua amplectens pro
 ueritate rei sibi confessa (concusa *K*) eam cum gaudio (magno gaudio *P* gaudio magno *U*)
 osculatus est ac totum se ei tribuit (prebuit *PU*; brebuit *K*) solito *CPUK*: quam rex fletu perfusam
 leuavit amplexatusque atque osculatus ac totum se ei prebuit solito *H* 38 graciorem
LBNCPUH: gratiationem *K*: graciorem et *Di* 38 animi *LBH*Di: anime *NCPUK* 39 Que
*LBNCUKH*Di: quo *P* 39 consolacione: *Tr ends at foot of folio* 40 regem grece *LBCPUKH*:
 regem hispanie *N*: om. *Di* 40 suum *LBNUKH*: om. *CDi* 40 rege: *LBNCPUKH*: om. *Di*
 40 marito *LBNCPUKH*: marito suo *CIDi* 41 sororiam *BNCPUKH*: sororiam *L*: sororum *WDi*
 41 prodicionem *BNCPUKH*Di: perdicionem *LH* 41 Ad *LBNCPUH*Di: a *K* 42 grece
LBCPUKH: hispanie *N*: grece pater *Di* 42 stupefactus *LBNCPUKH*Di: stupefacto *H* 42 cito
*LBNCPUKH*Di: om. *BoVT*D 42-43 sua . . . eum *LBNH*Di: ad reliquas filias suas (suas filias
K; om. suas *P*) omnes et earum maritos misit ut ad eum quam tocius (cito *K*) uenirent
 (prop[.]rent *P*) *CPUK* 43-45 suas . . . filiabus: ac *L* 43 et *BNDi*: ac *H* 43 quantotocius
BoN: quantocius *BH*Di: quantocius *Cl* 43 uenirent: ueniant *Bo* 43 uenirent . . . eum: ad
 eum uenirent *Di* 44 Cunctisque *BNCPUKH*Di: cunctis *VT*D 44 presentibus *BNCPUH*Di:
 precentibus *U* 44 causam . . . conuocacionis *BNCPUKH*Di: suam tante conuocacionis *VT*D
 44 aperuit *BNCPUKH*Di: presenciam *VT*D 45 prodicionem *BNCPUKH*Di: om. *VT*D 45
 suam *B*: om. *CIDi*: suis *NCPUKH* 45 obiecit *LBNCPUKH*: subiecit *Di*

- 140 Se voet defendre par jurer.
 Mes riens ne vaut le contredire,
 Car les rois ount si graunt ire
 Ke toutz les vount mettre a mort
 Pur lur malice et lur tort.
- 145 Lour piere, qe out ire graunt,
 Taunt s'en ala aresonaunt
 Et taunt les ad aresonee
 Ke riens ne pout estre celee
 De ceo que purveu aveient
- 150 Kant a lour conseil esteient.
 Par lour piere, qe fust queint,
 La feust chescun atteint
 De cele malice purpensee;
 Fors soulement la puisnee,
- 155 Ke tut conta a son seignur,
 Ke puis la tent a graunt honour.
 Kaunt chescune fust atteinte
 De cele doloureuse plainte,
 Totes furent a dolour pris
- 160 Par lur pere et lour mariz.
 166 Doné lour feust par jugement
 173 Pur ceo qe a si haute gent
 Furent totes mariez,
 175 Ne deivent estre dampnez,
 176 Ne aver nule vile mort.
- 186 Mes menez furent a un port
 188 – Ou ceo fust ne sei counter –
 187 Bien d'illoques a la meer,
 Mes qe totes furent pris
- 190 Et puis en une nef mis,
 Ke estoit fort et graunde,
 Saunz governaile et viaunde.
 Illoques graunt doel y ount demené,
 Mes nul n'aveit d'eux pité,
- 195 Pur lour graunt iniquité
 Ke feust entre eux purparlé.
 En la meer la neef botirent;
 Les oundes la nef chacerent
 En grant peril, ça et la;
- 200 De la terre les esloigna.
 En graunt dolour sount ore mis
 Ke exillez sont de lour pais,

autem illis et factum negantibus ac legitime purgacioni se offerentibus, rex prudens prudenti eas examinacione conuicit iuniore filia a malignitate huiusmodi excusata. Capte igitur et in custodiam sunt detruse donec a patre et maritis earum quid de eis fieret tractaretur. Tandem quia filie nobilissimi regis erant et tot nobilium regum sponse consideratum est ut non uili morte perirent sed in nauem grandem omnes pariter mitterentur marinis fluctibus et fortune sine gubernaculo et sine uictuum sustentaculo exponende. Quo facto non erat qui earum condoleret

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46 legitime purgacioni se *LBH*: legitime purgacionem ei *N*: legitimam purgacionem ei *CPUK*: legitime se purgacioni se *H*: legitime purgacione *Di* 47 Rex prudens prudenti eas examinacione *LBH*: rex perpendens eas prudenti examinacione *VTD*: rex prudens examinacione eas *NP*: rex prudens prudenti examinacione eas *CK*: rex prudens eas prudenti examinacione *UDi* 48 iuniore filia *LBNCPUKH*: iuniorem filiam *U*: iuniori filia *Di* 48 a *LBNCPUKH*: *om. VTDBo* 48 malignitate huiusmodi *BNCH*: malignitate huius *LDiPU*: malignitate huiuscemodi *Bo*: huiuscemodi malignitate *VT*: huiusmodi malignitate *D*: malignitate illius uel huiusmodi *K* 48 Capte *LBNCPUKH*: capte sunt *Di* 49 igitur *LBNCPUH*: ergo *K* 49 et *LBNCPUKH*: ac *H* 49 custodiam *LBNC*: custodia *PU*: costodiam *H*: carcerem *Di* 49 sunt *LBNCPUKH*: *om. Di* 49 detruse *BNCPUKH*: destruse *L* 49 patre *LBNCPUH*: patre earum *K* 50 earum *LBNCPUH*: *om. K* 51 nobilissimi . . . erant *LBNCPUKH*: nobilissimi erant *U*: regis erant nobilissimi *Di* 51 nobilium regum *LBNCPUKH*: nobilium *U* 52 uili: uiri (*cancelled*) uili *Di* 53 omnes . . . mitterentur *LBNCPUKH*: mitterentur omnes pariter *Di* 53 marinis *LBNCPUH*: maximis *K* 53–4 et fortune *LBNCPUH*: fortuneque *K* 54 gubernaculo *LBNCPUKH*: gubernacione *W* 54 sine uictuum sustentaculo *LBNH*: uictuum sine sustentaculo *C*: uictuum sustentaculo *PUK*: sine hominum sustentacione *Di* 55 facto *LBNCPUKH*: finito *TD* 55 earum condoleret *LBNCPUK*: condoleret earum *UH*: condoleret: *BoVTDDi*

- Dount furent riches reignes –
 Ore sount povres begeines.
 205 Ne sevent queu part il devendrent,
 Si mortz ou vifs eschaperount.
 Cestes dames ount graunt peine:
 Aventure la neef meine,
 Les grauntz ventz par meer les chacent,
 210 Et les undes les manacent;
 Mes rien taunt de mal lour fait
 Come la feime que lour crest,
 Car riens n'aveient a manger;
 Mes pur perils de la meer
 215 Pitousement weimenterent,
 Et la feime obluerent.
 De totes partz sount turmentez,
 Morir voleient de bon grez.
 Chescune graunt dolour tent,
 220 Car en la meer leeeve un vent
 Ke la meer fist crestre et lever,
 Et les grauntz undes reverser;
 Tressailler fist la neef amont,
 Et puis flater a pluis parfount;
 225 Qe tant la torna enviroun
 Qe les dames en palmeson
 Les fist cheir, et si giser
 Par trois jours et nuytz entier,
 Ke de riens ne se moverent,
 230 Mes tut temps en trans sirent.
 Endementers les apport
 La tempeste qe fust fort,
 Et les chace par graunt travaille
 K'eles ne poeient trover rivaille.
 235 Kaunt cessé feust la tempeste
 – Come nous trovoms en la geste –
 Le temps devient serri et swef,
 Et taunt par ert chacé la neef
 Ke a la terre esteit hurté
 240 Ke Engleterre est ore nomé;
 Mes en cel temps santz noun esteit,
 Pur ceo qe nul home y maneit.
 Kaunt la mere retrete feust,
 La neef a secche terre just.
 245 Les dames tost esveillerent,

miserie ob compertam in eis immanitatem malicie. De dolosis
 dolorose sunt facte nec ulla tamen miseracione dolende.
 Venti mare turbabant, fluctus nauem iactabant et naui nunc
 alta nunc yma petente in magnis periculis misere femine
 uersabantur. Et ad cumulum sue miserie eciam cum
 60 proscipcione exilii graui esurie laborabant que dudum in
 patria regaliter conuiuebant. Diebus et noctibus sic metu
 mortis affecte, sic cruciatu famis afflicte tandem non
 ualentes subsistere deciderunt et per tres dies et noctes
 65 tanquam mortue iacuerunt. Interea nauis ipsa flatibus et
 fluctibus agitata ad terram que nunc anglia dicitur
 ferebatur nullo tunc nomine nuncupata quia a nemine
 inhabitata. Naui igitur quiescente in sicco euigilarunt

57 nec LBNCPUKHDi: ut W 57 tamen LBNCPUKHDi: om. U 58 Venti
 LBNCPUKHDi: venti et Cl 58 fluctus LBNCPUKHDi: fluctos T 58 naui
 LBNCPUKHDi: naue VTD: iam U 59 petente LBNCPUKHDi: petenda TD 59
 magnis LBNCPUKHDi: maximis Bo: om. U 59 periculis LBNCPUKHDi: om. TD
 59 misere LBNCPUKHDi: miserie T¹: miseriis T²: miseriis D 60 uersabantur
 LBNCPUKHDi: rexabantur Bo 60 ad: \ad/ Bo 60 eciam LBNCPUKHDi: et H 61
 exilii LBNT¹CPUKHDi: exiliis T² 62 regaliter: regas (cancelled) regaliter Di 62
 conuiuebant LBoNCK: conuiuebant BUHDi: uiuebant P 62 et LBNCPUKHDi: ac Bo
 62 metu LBCiBoDT¹NCPUKHDi: motu VT² 63 affecte LBNCPUHDi: effecte VT¹:
 effecte T²: effectae D: afflicte H 63 affecte . . . famis: om. K 63 famis LBNPUHDi:
 fame C 63 afflicte LBNPUKHDi: flicte C: affecte H 64 deciderunt BNCPUKHDi:
 decidebant L: dedebant W 65 mortue LBNCPUKHDi: mortui U 65 iacuerunt
 BNCPUKHDi: iacebant L 65 interea L²WBNCPUKHDi: in terra L¹: interea 65
 ipsa LBNCPUKHDi: iste W: illa BoVTD 65–6 flatibus et fluctibus LBNKHDi: flatis
 et fluctibus D: flatibus et fluctibus (et fluctibus repeated and cancelled) PU 66 anglia
 dicitur LBNCPUKHDi: dicitur anglia VTD 67 nullo LBNPUKHDi: ullo C 68 Naui
 LBNCPUKHDi: naue TD 68 igitur LBNCPUHDi: ergo K 68 quiescente
 LBNCPUKHDi: -ti BoVTD 68 euigilarunt LBNHDi: euigilarunt TDCPUK

- 246 Et lur testes susleverent.
 248 Ke de terre si pres furent
 247 Graunt joie touz eurent.
 Tauntost de la neef issirent,
 250 Ou treis semeines sojourn firent;
 Mes cele soer qe feust eigné
 Devant touz se est hasté
 Tote primereine en saillant,
 La terre prist tut en hastaunt.
 255 Cele que feust nommé Albine
 De la terre prist seisine,
 Et les autres hors saillirent
 De la neef, qe febles erent
 Pur la dolour et le juner
 260 Q'il aveient en la meer.
 Chescune a terre se gist;
 Et lur grant feime les reprist,
 Ke tut feust oblié devaunt
 Pur la tempeste que feust graunt.
 265 Feime aveient a desmesure,
 De autre riens n'aveient cure
 Mes q'eles eussent a manger.
 Ne le saveient ou trover,
 Mes pur grant necessité
 270 Des bones herbes ount mangé,
 Dont grant plenté y troverent,
 Et des frutz qe as arbres erent.
 Glans, chesteines et alies
 Susteneient bien lour vies,
 275 Et des espines les bremeles,
 Botons des haies et meles;
 Peires, pources y troverent,
 Autre manager ne mangerent.
 Totes sount en grant pensee,
 280 Ne saveient ou sount arivé,
 Ne coment ad a noun la terre.
 Ou seit de pees, ou de guere,
 La covent sojourn faire,
 N'estut aillours autre quere.
 285 Kant revigorez estoient
 De la dolour q'il aveient,
 Amont alerent en la terre

quasi de graui somno sorores. Et uisa terra aerisque
 temperie cum gaudio exierunt de naui, incipientes ab illa
 que maior natu erat Albina, consulentesque statim nimie
 fami sue, repertas ad copiam bonas herbas et fructus
 arborum comederunt. Quibus refecte perambulauerunt terram
 in longum et latum et neminem inuenerunt in ea. Sed nec

69 Et *LBNCPUKHDi*: ille et *VT*: illae et *D* 69 terra aerisque *LBNCPUKDi*: terra
 eiusque aeris *H* 70 naui *LBNCPUKHDi*: naue *D* 70 illa *LBNCPUKHDi*: ista *U*
 71 natu *LBNCPUKHDi*: natis *VTD* 71 Albina *BNCPUKH*: albina nomine *L*: abbi
 (cancelled) albina *Di* 71 Consulentesque *LBNCPUKHDi*: consulentes *VTD* 72
 fami *LBNPU*: fame *CKHDi* 72 repertas *BNCPUKHDi*: repertasque *LVTD* 72 et
LBNCPUKHDi: om. *VTD* 73 refecte *LBNCPUKHDi*: refectis *BoVTD* 73 peram-
 bulauerunt *LBNCPUKHDi*: ambulauerunt *U* 74 latum et *LBHDi*: latum *N*: latum et in
 ea *C*: latum in ea *PUK*. 74 in ea *LBNHDi*: om. *CPUK* 74 nec *LBNCPUKH*: nunc
Bo: om. *Di*

Pur espier et enquere
 Quele gent i enhabitoient
 290 Et quele vie demenoient.
 En la terre taunt alerent
 Ke par mi tote la sercherent.
 Rien ne troverent humaine
 N'en boscage, n'en plaine,
 295 N'en valaie, ne sur mount,
 Qe hautes et bas illoques sount.
 Home ne femme ne troverent,
 Dont grandement se esmerveillèrent;
 Ne nule rien ount aperceu
 300 Ke onques home i feust venuz.
 Mes beles forestz et boscage
 Et meintes bestes sauvage
 Il troverent a graunt fuson,
 Et graunt plenté de veneson
 305 Sur terre; et en rivers
 Des peissons furent pleners.
 Les champs furent et les prez
 Delitablement florez,
 Et les oiseux, qe sunt sauvage,
 310 Chauntent haut en lour boscage,
 Ke les ad mis en graunt confort.
 Mes qaunt virent qe par nule sort
 Ne purront ja aver poer
 De lour pais recoverer,
 315 Mes biens saveient et certains sount
 Ke la terre qe trové ount
 Onques ne feust enhabité
 Par nul home de mere nee
 – Ceo ount trové tut apert
 320 Ke tutdis ad esté desert –
 Adonqe dist la soer eigné,
 K'estoit Albine nomé:
 'Trestouz sumes exillez
 De la terre ou fumes nez;
 325 Touz savez la decert
 Par ont nous vient la pert
 Ke mes a nous n'ert restoré.
 Tele est nostre destinee;
 Mes fortune nous ad graunté
 330 Ceste terre. Nostre avowé

inuestigantibus aliquid signi apparuit quod in ea unquam
 aliquis hominum extitisset. Siluis, pratis et riuis terram
 exuberare uiderunt siluasque feris prata floribus et riuos
 piscibus habundare. Volatilium uisa fertilitas et audita
 auium melodia in siluis magno solacio eis fuit. Reperta
 80 igitur tanta amenitate deserti et recuperacione prisci
 honoris et patrie desperata Albina sororibus suis dixit:
 'Ob nostra demerita patriam perdidimus et honorem et exules
 facte sumus nec spes nobis reuersionis est ultra. Cum ergo
 simus taliter fortunate et hanc terram dederit nobis fortuna

75

80

75 inuestigantibus aliquid signi *LBH*Di: ipsis inuestigantibus signi aliquid *V*: ipsis
 inuestigantibus signi *TD*: in uestigiis aliquid signi *NCP*U: in uestigiis signi aliquid *K*
 75–6 unquam aliquis hominum *LBD*i: aliquis hominum *N*: aliquis unquam hominum *C*:
 unquam hominum *P*: aliquis hominum unquam *U*: aliquis unquam hominum *K* 76–7
 Siluis . . . uiderunt *LBNCPUKH*: siluis et (et cancelled) . . . uiderunt *Bo*: *om.* *Di* 77
 exuberare *LBNCPUH*: exuperare *K* 77 feris *LBNCPKH*: feras *UD*i 78 piscibus
*LBH*Di: pisculis *N*: pisciculis *CPK*: pissiculis *U* 78 Volatilium *LBNCPUKH*Di: uolat
 ibidem *D* 78 fertilitas *LBNH*Di: fertilitate *BoVTDCPUK* 77 et: \et/ *B* 78 audita
LBNCPUK: auditum *H*: auditis *Di* 79 auium . . . siluis *LBNCPKH*: auium . . . silua *U*:
 in siluis auium melodia *Di* 79 magno solacio eis fuit *LNH*: \pro/ magno . . . fuit *B*: pro
 magno fuit *CIB*o: magnum eis solacium fuit *VT*D: eis solacium magnum fuit *CPK*: eis
 magnum solacium fuit *U*: magnum solacium eis fuit *Di* 80 igitur *LBNCPUH*Di: ergo
K 80 amenitate *LBNCPUKH*Di: *om.* *U* 81 patrie *LBNCPUH*: patria *UK*Di 81 des-
 perata *LBNCPUKH*Di: desperate *Bo*: desperate *VT*D 81 suis *LBNCPUKH*Di: *om.*
CID 82 et exules *LBNH*Di: exulesque *CPUK* 83 facte *LCIVTDNCPKH*Di: facti
BU 83 spes *LBNCPUKH*Di: apes *Bo* 83 nobis reuersionis . . . ultra *LBNCPUK*:
 nobis reuersione . . . ultra *W*: reuersionis nobis . . . ultra *H*: nobis est ultra reuersionis *Di*
 83 ergo *LBNCPUK*Di: igitur *CUH*: *om.* *VT*D 84 simus *LBNCV*P: sumus *CIB*o*TDUKH*Di
 84 dederit nobis *LBNPH*Di: nobis dederit *Bo*: dedit nobis *CUK*

Estre doi cheveteine,
 Car jeo fu la primereine
 K'en la terre prist seisine,
 Al issir de la marine.
 335 Si nule le voleit countredire
 Rein qe touche la matire,
 Maintenant le mostre a moi
 Pur quoi estre nel doi.
 Communement le ount graunté
 340 K'ele seit lour avowé
 Donques dist dame Albine:
 'La terre a nous toutz encline,
 Dont ne savom le noun dire,
 Ne si onques i aveit sire.
 345 Pur ceo de moi, qe su feffé,
 Deit la terre estre nomé.
 Albine est mon propre noun,
 Donc serra appellé Albioun;
 Par ount de nous en cest pais
 350 Remembrance serra tutdis.
 Ci nous covent tutdis manoir,
 Ne avoms cure aliours aler,
 La terre est plaine de touz biens,
 Mes qe viaunde ne faut riens.'
 355 Mult desirent aver viaunde
 Tele come lur queor demande.
 Bestes veient a graunt plenté,
 Et oiseux, dount sount tempté;
 Volenters i mangereient
 360 Si entre mains les aveient.
 Et totes furent en graunt pensé
 Coment puissent a volenté
 Aver bestes ou oiselon,
 Dount la vient graunt fuson.
 365 Assez saveient de chacer
 Qaunt aveient lige poer,
 Et de bois et de rivere
 Bien saveient la manere;
 Mes lors n'aveient nule rien,
 370 Ark ne sete, faucon ne chien,
 Dount preissent oisel ne beste
 Ke manger puissent a lour feste.

iustum est ut prima sim ego omnium uestrum in ea et iuris
mei sit principatus ipsius, quia prior ego in egressu nostro
de naui seisinam eius accepi.' Cuius sententia ab omnibus
approbata Albina eis preficitur et ex eius nomine terra
Albion nuncupatur. Iam uero quia cibus eis deerat
nutritiuus nec habebant ingenia ad capiendas feras et aues

85 iustum est ut prima sim ego *LBNC*Di: iustum . . . sum ego *CIPU*: uisa est ut prima
sim ego *Bo*: uisa est ut ego sim prima *VT*D: iustum est ut prima sum *UKH* 85 ea et
*LBNC*PUKHDi: ea *Bo*: enim *VT*D 86 mei . . . ipsius *LBNC*PUKHDi: meis sit ipsius
principatus *TD* 86 ego: quia *cancelled H* 86 in egressu *LBNC*PUKH: ingressu *Di*
86 nostro *LBNC*KDi: uestro *BoVT*D: *om. PH*: nostram *U* 87 seisinam eius
*LBNC*PUK: eis *D*: seisinam eius *H*: eius seisinam *Di* 87 ab *LBNC*PUHDi: *om. K*
88 approbata *BNC*PUKHDi: approbata est *L*: est approbata. Et *Bo*: est approbata *VT*D
88 eis *LBNC*PUKHDi: uero eis *VT*D 88 ex *LBNC*HDi: *om. BoVT*DPUK 89 nun-
cupatur *LBNC*PUKHDi: uocabatur *VT*D 89 eis *LBC*PUKHDi: ei *N* 90 nutritius
*BCH*Di: introtinus *W*: nutrita. *Bo*: nutriticus *NP*UK 90 capiendas *LBNC*PUH: capien-
dum *WK*Di: capidenda *V* 90 feras *LBNC*PUKHDi: ferat *Bo*

375 Queintes et enginouses erent,
 Et estreitement purpenserent,
 Dount, par graunt avisement,
 Engins firent pluis de cent.
 Des verges firent hardilloun
 Dount ils perneient veneisoun;
 380 Trappes feseient des friseux
 Dont ils perneient les oiseux;
 Divers engins sovent firent,
 Et si cointement tindrent,
 Dount les bestes deceurent
 Et oiseux assez pristrent.
 385 Qaunt eurent pris a volenté,
 La veneison ount escorché;
 Des caillous ount feu alumé,
 Tut avent a plenté;
 En quirs des bestes quistrent,
 390 Et par breses rostirent
 La veneson et les oiseux
 Ke pris aveient, bons et beaux;
 Dount mult leement se purent,
 Eawe de fountaigne burent.
 395 Tele vie sustindrent
 Ke lour forces tut revindrent,
 Et bien furent revigorez
 Du mal qe einz aveient endurrez.
 Kant char et saunc perneient,
 400 Gros et gras devenoient.
 La chaline de nature
 Les surmont a desmesure
 Par desir de lecherie
 De aver humaigne compaignie –
 405 De ceo sont sovent temptez.
 406 Ceo aperceurent li maufez
 409 Ke tel poer aveient:
 410 Humaine forme perneient,
 Ovesqe ceo la nature;
 Ove les femes firent mixture;
 Kaunt en delit les troverent
 En cel point les pargiserent,
 415 Sovent enfauntz engendrèrent,
 Et tost après se esvanirent.
 A les dames veignent issi;

excogitacione subtili fecerunt tendiculas uirgeas, quibus
 inuicem connodatis feras caperent et tenerent. Sed et
 ingeniola componebant ex uirgis pro auibus capiendis. Captam
 igitur uenacionem excoriarunt et extracto igne de silice
 coxerunt in coreiis et aues ad prunas torrebant. Et his
 95 epulate sunt splendide sed aqua potate. Cumque talibus
 refocillate cibariis uires recuperarent amissas et
 nutribilium esu dapum grosse essent et crasse ceperunt
 calore accendi uenereo et titillacione carnis urgeri. Quod
 demones incubi perpendentes assumptis hominum sibi formis
 100 cum mixtura feminei seminis oppresserunt easdem et
 euanuerunt continuo. Nec femine uiros uiderunt sed
 tantummodo uirile opus senserunt. Quelibet autem de suo

91 excogitacione *LDNCPUKHDi*: et excogitacione *B*: et *erased T* 91 fecerunt . . .
 uirgeas *LBNHDi*: tendiculas uirgeas fecerunt *CPUK* 92 inuicem *LBNCPUKHDi*: et
 inuicem *W* 92 Sed et *LCIBoNPUKHDi*: sed *\et/ B*: set *VC*: sic *TD* 93 ingeniola
LBNCPUKHDi: ingeniosa *VT*: ingeniose *D* 93 componebant . . . capiendis *LBHDi*:
 pro auibus capiendis ex uirgis componebant *NCPUK* 94 igitur *LBNCPUHDi*: ergo *K*
 94 excoriarunt *LBNPHDi*: excoriaruerunt *CUK* 94 silice *LBNCPUKDi*: scilice *WH*:
 silico *CI* 95–6 Et . . . potate: *om. VTD* 96 potate *LBNHDi*: lucida potate *CPUK*
 97 recuperarent *LBNHDi*: recuperassent *VTDCPUK* 97 amissas *LBNCPUKDi*: *om.*
H 97 et *LBNPUKHDi*: ut *C* 98 et *LBNCPKHDi*: *om. U* 99 titillacione *LBNHDi*:
 cintillacione *CPUK* 100 assumptis *LBNCPKHDi*: assuptis *U* 100 hominum
LBNCPUKHDi: hominum igitur *VTD* 101–02 feminei . . . continuo *LBHDi*: seminis
 feminei oppresserunt eas demones et euanuerunt continuo *VTD*: feminei seminis op-
 presserunt easdem continuo euanentes *N*: feminei seminis eas oppresserunt continuo
 post factum euanentes *CPK*: feminei sexus eas oppresserunt continuo post factum
 euanessentes *U* 103 tantummodo *LBNCPKDi*: tantomodo *U*: tantum *H* 103 uirile
 opus *LBNHDi*: opus uirile *CPUK* 103 senserunt *LBNCPUKHDi*: fecerunt *W* 103
 Quelibet: quos (*corrected in margin to quelibet*) *N* 103 autem *LBNCUKDi*: *om. PH*
 103 de *LBHDi*: a *NCPUK* 103 suo *LBNCPUKHDi*: uno *CI*

Kaunt lour deliz les assailli
 Mult pres estoient lui maufez
 420 D'acomplir leur volentez
 En la forme avandite.
 Ne feust graunt ne petite
 Ke enceint feust de un malfé;
 Et la furent engendrez
 425 Enfauntz qe grauntz devindrent,
 At après la terre tindrent.
 Touz lur deliz acomplirent;
 Mes les dames riens ne virent
 Ceux qe parjeu les aveient,
 430 Mes qe soulement senteient
 Come feme deit home faire
 Kant se entremettent de tiel affaire.
 Et qaunt furent de greignure age,
 Les enfauntz, par graunt outrage,
 435 En lur meres engendrèrent
 Fiz et feilles qe grauntz erent.
 Soers des freres conceurent
 Fiz et feilles que mult crurent;
 Grauntz geantz de corps furent,
 440 Et graunt force en eux eurent.
 Grauntz erent a desmesure
 De corps et d'estature.
 457 A regarder hidous erent,
 Car malfez les engendrèrent.
 Des deables furent engendrez,
 460 Et les meres dont furent nez
 Furent grantz et mult corsuz,
 De forz genz furent venuz.
 Par reson si deveient estre
 Les enfauntz qui deivent nestre
 465 De tele gent come cil erent
 Ke les geantz engendrèrent.
 Cele gent de faerie
 Mult graundement se multeplie;
 Par la terre se partirent
 470 Et caves en terre firent;
 Grantz mures entour firent lever
 Et des fossez environer;
 Sur montaignes herbergeient
 Ou mult estre sure quideient.

demone concepit et peperit partum giganteum. Et cum
 gigantes adolescerent matres de filiis sorores de
 105 fratribus genuerunt. Et erat generacio monstrosa scilicet
 inmoderate stature magnitudinis excessiue et fortitudinis
 obstupende. Aspectus uero gigantum horribilis erat nimis
 quia et horridi demones orridos procrearunt gigantes et
 110 matres gigantum horride corpulencie extiterunt. Aptumque
 fuit ut ex horridis horridi nascerentur et belue beluas
 propagarent. Igitur multiplicati sunt ualde gigantes et
 repleuerunt hanc terram. Feceruntque sibi cauernas
 subterraneas et circumuallarunt eas magnis muris et fossis.
 115 De quibus muris aliqui stare uidentur ceteris tempestate
 concussis et dirutis. Montanas eciam habitaciones amabant

104 partum *LB*: *om.* *Bo* *VT* *D*: partum scilicet *NCKH* *D*: partum suum *P*: partum sed *U*
 104 giganteum *LBNCPUH* *D*: gigantium *Cl*: gigantes *Bo*: gigantem *DK* 105 adoles-
 cerent *LBCPUKH* *D*: crescerent *VT* *D*: adolescerentes *N* 106 genuerunt
LBNCPUH *D*: pererunt *K* 106 scilicet *LBNCPUKH* *D*: pre *VT* *D* 107 et
LBNCPUKH *D*: *om.* *Cl* 108 gigantum *LBPH* *D*: gigantium *NCUK* 109 et horridi
LBoVTDNPUKH: *cc* horridi *BC*: quia horridi *C*: et per horridi *Di* 109 procrearunt
LBNC *P*: procreauerunt *BoVT* *D*: procrearent *H*: procriarunt *Di* 109-10 et matres
LBNCPUH *D*: et repleuerunt hanc terram quia multiplicati sunt ualde matres uero *VT* *D*:
 et patres *K* 110 gigantum *LBH* *D*: gigantium *NCPUK* 110 Aptumque: *space only*
Bo 111 ex *LBNCPUK* *D*: *om.* *H* 111 beluas: *baluas corrected to* beluas *N* 112
 propagarent *LBNCUK*: procrearent *VT* *D*: propagarent *P*: procrearentur seu propagarunt
H: procreantur (*cancelled*) procrearent *Di* 112-13 Igitur . . . terram *LBNC*: *om.*
VT *D*: igitur multiplicati sunt gigantes et (ualde et *K*) inpleuerunt (repleuerunt *K*) hanc
 terram *UK*: igitur multiplicati . . . terram *H*: igitur multiplicati sunt ualde gigantes et
 repleuerunt terram istam *Di* 113 Feceruntque *LVTDN* *CUK* *D*: fecerunt *BC*: fecerunt
 quia *H* 113 sibi *LBNCPUKH* *D*: gigantes in hac terra *VT* *D* 114 et circumuallarunt
 eas magnis muris et fossis. de quibus muris *LBT²NH* *D*: et circumuallarunt eas magnis
 muris *VT* ¹: eas (easque *PU*) magnis muris et fossis circumuallantes *CPUK* 115 aliqui
LBNCPUKH *D*: aliqui adhuc *BoU* 116 Montanas *LBNCPUKH* *D*: montana *W* 116
 eciam habitaciones *LNP* *H* *D*: *om.* *C*: eciam habitacones *U*: eciam inhabitationes *K*

- 475 En multz des lues uncore apperent
 Les grauntz mures qe eux leverent,
 Mes mult son ore abessé
 Par tempeste et par orree.
 Cele gent la terre tindrent
 480 Desqes les Brutons vindrent.
 Ceo fust avaunt qe Dieu feust nee,
 Come par acompte le ai trové,
 Mil .c. aunz trent et sis,
 De ceo seiez certain tutdis.
 485 Du temps qe les dames vindrent
 Ke primes la terre tindrent,
 Desqes les Brutons vindrent
 Et la terre a force conquient,
 Et le noun de Albion ousta,
 490 Et puis Bretagne la noma,
 Si come le cronicle count
 Deux et .lx. aunz amount;
 Taunt de temps, ceo fait a crere,
 494 Les geantz tindrent la terre.
 547 Di vous ai la verité
 Come la geste nous ad counté,
 Kaunt et coment cil vindrent
 550 Ke Engleterre primes tindrent,
 Et de queu noun esteit nomé,
 Et de qi l'ert doné,
 Et combien la terre tindrent
 Atant qe les Bretouns vindrent,
 555 Et le primer noun ousterent,
 Et Bretagne la nomerent.
 Tut est bon a remembrer,
 Rien grevera de saver
 Les estiles et les escriptures
 560 Des auncienes aventures.
 De Jesu Crist seit beneit
 Ke en escripture les mettreit.

arbitrantes tutissimum sibi esse in eminentibus locis
 manere. Et perdurarunt gigantes pacifice in hac terra usque
 ad aduentum britonum in eandem qui huc longe ante aduentum
 Christi uenerunt. Nam inter aduentum Britonum in hanc 120
 terram et aduentum Christi in mundum mille centum et
 triginta sex anni fluxerunt. Porro ab aduentu dominarum
 hanc terram primo inhabitantium usque ad aduentum bruti qui
 eam deletio nomine Albion suo fecit nomine appellari
 Britanniam ducenti et sexaginta anni intercurrerunt. Et 125
 hoc numero annorum terra hec que Anglia dicitur terra fuit
 gigantum et sic ueritas clarescit historie de primis
 habitatoribus huius terre.

117 tutissimum sibi esse *LBNCPUKH*: se esse tutissimum *Bo*: tutissimum se esse *VTD*:
 sibi tutissimum esse *Di* 117 in eminentibus *LBNCPUK*: in iminentibus *BoVH*: in
 iminentibus *TD*: in eminentibus *Di* 118 manere *LBNCPUKH*: terre *V*: nere *T¹*:
 per[manere] *T²*: permanere *D*: commorare *Di* 118 perdurarunt *LBNCPUKH*: perdu-
 rauerunt *UK* 118 in hac *LBNCPUKH*: hac in *H* 118 usque *LBNCPUKH*: ul
cancelled, adds \usque/ *Bo* 119 ad *LVTDNCPUKH*: \ad/ *B*: *om.* *Bo* 119 eandem
LBNCPUK: eadem *BoUKD* 119-20 aduentum Christi *LBT²NCPUKH*: Christi
 aduentum *Bo*: aduentum *T¹* 120 Britonum *LBNCPUK*: bruti et britonum *H*: *om.* *Di*,
 space left 120-21 in . . . terram *LBNCPUKH*: *om.* *U* 121 mundum *LBNCPUKH*:
 hunc mundum *Di* 122 anni *LBV²T²NCUPKH*: *om.* *V¹T¹* 122 fluxerunt
LBT²DNCPUKH: *om.* *VT¹* 122 ab adventu *LBNCPUKH*: *om.* *Di*, space left 122
 dominarum *LBNCPUKH*: dominarum in *CIVTDH* 123 primo *LBNCPUKH*: *om.* *Di*
 123 ad aduentum *LBNCPUKH*: aduentum *BoP* 123-4 qui eam deletio *LBNCPUKH*:
 que eam delatio *T*: quae ea delatio *D*: qui eam dileto *H* 124 fecit nomine *LBNCPUKH*:
 nomine fecerat *Cl*: nomine fecit *H* 125 et *LBNCPUK*: *om.* *VH* 125 anni
LBNCPUKH: *om.* *U* 125-7 Et . . . gigantum *LBNCPUKH*: *om.* *Di*: et . . . anglia nunc
 dicitur terra fuit gigantum *Bo*: *om.* terra *T¹* 127 gigantum *LBH*: gigantium *NCPUK*
 127-8 clarescit . . . terre *LBNCPUKH*: historie de primis habitatoribus huius terre.
 explicit de gigantibus *P*: rarescit . . . terre *K*: clarescit historie de primis habitatoribus
 insule quod spero lucem. deo gratias *H*: patet . . . terre *Di* 128 terre: terre. Explicit de
 ortu gigantum in anglia *VTD*: terre etc *C*: terre. Explicit tractatus declarans quomodo
 anglia primo uocabatur albion. etcetera. *K*.

Notes

- 8 *Grecie*: the substitution by N of *Hispanie* for *Grecie* clearly reflects a contamination from the Scots story, where the founding race travels from Egypt to Spain.
- 9 *potencior*: H's addition of the name Pandrasus derives from Geoffrey of Monmouth's *Historia regum Britannie* where Pandrasus is the father-in-law of Brutus.
- 13 *omnesque*: B, which does not abbreviate here, clearly reads *quia*.
- 13 *nacta* . . . *etate*: the reading in E, *nacta oportunitate*, is clearly corrupt since the phrase being translated reads 'Et qaunt furent d'age'.
- 13 *nacta*: unusually a deponent verb is here used as a passive.
- 16 *tractantes*: all witnesses agree in failing to supply an object.
- 24–25 *nisi* . . . *obediret*: the translation interpolated into *Eulogium Historiarum* renders this passage 'dum ipsae in salaciis et carnali coitu fuerant cum eisdem', following the OF original more closely.
- 36–38 *Quam* . . . *solito*: *Des Grantz Geanz* does not provide a source for the phrase *qui* . . . *innocencia* introduced into E at this point.
- 79 *magno solacio*: presumably the original translator rendered the awkward *magno solacio* as a direct response to *en graunt confort*. Subsequent copyists independently attempted to alleviate the resulting awkwardness.
- 85 *iustum*: *iustum* conveys the force of *doi* . . . *car* (*Des Grantz Geanz*, ll. 331–32) more effectively than *uisa* as substituted in B.
- 87 *seisinam*: the scribes of H and D were obviously unfamiliar with this highly technical term.
- 104 *partum*: there is obviously corruption at this point and strong support for the reading *partum scilicet*.
- 110 *horride corpulencie*: Brereton (*Des Grantz Geanz*, p. xxi) discusses this mistranslation and its significance in determining the relationship between the French and Latin texts.
- 118 *pacifice*: the abbreviated version of *Des Grantz Geanz* relates simply that *Cele gent la terre tindrent*. According to the fuller text, however, the giants were just the opposite of *pacifice*; involved in constant warfare they *sovent se entretuerent* (l. 514).
- 125 *ducenti et sexaginta anni*: according to Brereton (*Des Grantz Geanz*, p. 52, n. to l. 492), there is much disagreement here and only four manuscripts of the abbreviated text give the 260 she has adapted: 'it seems probable that the word *centz* dropped out of α .'
- 128 *huius terre*: the Latin translator has eliminated the first person epilogue found in the Anglo-Norman poem.

IV

WOMAN DISPLACED: RAPE AND ROMANCE IN CHAUCER'S WIFE OF BATH'S TALE

Corinne J. Saunders

Rape figures prominently in medieval literature. Classical examples were many: the tales of Lucretia and Philomela were told and retold; the amatory pursuits of the gods rendered rape central to retellings of the *Metamorphoses*; episodes such as the rape of Helen formed part of epic history. Chaucer's description of Philomela's rape in the *Legend of Good Women* encapsulates the stereotypical opposition of the passive woman and the attacking man in the metaphor of the eagle and the lamb:

. . . therwithal she wepte tenderly
And quok for fere, pale and pitously
Ryght as the lamb that of the egles is smiten
And is out of his clawes forth escaped,
Yit it is afered and awhaped,
Lest it be hent eft-sones; so sat she.
But utterly it may non other be.
By force hath this traytour don a dede,
That he hath reft here of hire maydenhede,
Maugre hire hed, by strengthe and by his myght.
Lo! her a dede of men, and that a ryght!¹

These archetypes of male attacker and female victim are particularly common to the romance form, founded as it is on a chivalric code which places the woman as desired object while the knight is associated with action.

¹ Geoffrey Chaucer, 'The Legend of Good Women', in *The Riverside Chaucer*, ed. L. D. Benson et al. (Oxford, 1987), VII, ll. 2316–27. All subsequent references to Chaucer's works will be from this edition and will be cited by line number.

Henry's kingship: from the early, carefree days when his jousts and revels had turned his court into a second Camelot; through his wars, when, like Arthur, he had sought to make his island kingdom into a great Continental power; to the high noon of his imperialist pretensions. But there was also a darker side. For the *Morte Darthur* was a prefiguration of the tragedy of Henry's own personal life. Arthur was incestuous; Henry long feared himself to be so. Arthur was punished with a lack of legitimate male heirs; Henry was in the same position for nearly thirty years. Arthur's queen, Guinevere, was adulterous, and with his great favourite Lancelot; Henry twice found himself wearing similar horns. His second queen, Anne Boleyn, publicly taunted Henry Norris, Henry's principal body servant, with wanting to usurp his master's place in her affections; while his fifth wife, Catherine Howard, had trysts with another one of his leading attendants, Thomas Culpepper, in the royal stool chamber or loo.

And some of the actors, at least, seem to have been aware of the parallels. The punishment for Guinevere's 'treson' was burning at the stake, from which she was saved only by Lancelot's courage and Arthur's complaisance. Was Anne Boleyn thinking of this when she said that she would fulfil the prophecy that a queen of England should be burned? And indeed, in the event, she was only spared the fire by Henry's pity, of which he makes mention in her death warrant.⁸⁸ Another one of Henry's circle, his god-son Henry Howard, earl of Surrey, even borrowed the language of *Morte Darthur* when he denounced the low-born councillors who dominated Henry's Privy Council. Thomas Cromwell was 'a foul churl'; William Paget a 'catchpoll'. 'These new erected men would by their will leave no noble man on life', he said on one occasion; on another, 'those men which are made by the King's Majesty of vile birth hath been the distraction of all the nobility of this realm'.⁸⁹ Kendrick in his *British Antiquity* puts it best:

The land where King Henry VIII reigned was for Leland the land where King Arthur had lived, and ancient Britain and modern England were not only equally dear to him, but each was for him incomplete without the other.⁹⁰

Leland was not alone in this view. Instead it was shared by most of the political and intellectual elite, starting with the king himself. And the origins of this attitude are equally clear: they lie, above all, in Caxton's *Malory*.

⁸⁸ E. W. Ives, *Anne Boleyn* (Oxford, 1986), p. 401.

⁸⁹ *Letters and Papers*, XXI ii 555/1, 5.

⁹⁰ Kendrick, *British Antiquity*, p. 56.

UPDATE

VII

GIGANTIC ORIGINS:
AN ANNOTATED TRANSLATION OF
*DE ORIGINE GIGANTUM*¹

Ruth Evans

The following article represents an update of the edition of the Latin text of the 1330s known as *De origine gigantum* published in 1995 by James P. Carley and Julia Crick.² Its main purpose is to provide a translation of the Latin narrative, with accompanying notes that comment on difficulties of translation, on noteworthy lexical items, on significant variants in the Latin manuscripts, and on changes made to the c. 1333 Anglo-Norman source, the shorter redaction of the longer poem known as *Des Grantz Geanz*. This has been edited by Georgine Brereton,³ whose text is reproduced (in its shorter redaction) opposite the Latin edition by Carley and Crick.

De origine gigantum

Concerning the origin of giants once living in the island of Albion and concerning the name of the island that is now called England.

What is now called England was once called Albion and its inhabitants were giants. How this name came to be given to it and how it came to be inhabited by such a race will now be made known. 5

¹ I would like to thank James Carley and John Percival for their assistance in the preparation of this translation, and I gratefully acknowledge the contributions of Bill Aird, Peter Coss, Melita Douthwaite-Hodges, Lesley Johnson and the anonymous reader for *Arthurian Literature*.

² James P. Carley and Julia Crick, 'Constructing Albion's Past: An Annotated Edition of *De origine gigantum*', *Arthurian Literature* 13 (1995), 41–114.

³ *Des Grantz Geanz. An Anglo-Norman Poem*, ed. Georgine E. Brereton (Oxford, 1937). For a succinct summary of the textual history of the Albion story in its Anglo-Norman, Latin and English versions, see Lesley Johnson, 'Return to Albion', *Arthurian Literature* 13 (1995), 21–24.

3,970 years after the beginning of the world, there lived a certain king of Greece, more powerful than all of the kings of the earth together, who had thirty daughters by his wife the queen, all very beautiful and tall just like their mother and father, yet whose names are not known except for the name of the eldest daughter who was called Albina. And all the daughters were brought up together and when they had reached maturity they were all married to famous kings. Therefore, when each and every one of them had become queens, they assembled together on purpose, under the influence of a certain feminine fate. And in discussion they devised a plan, namely that none of them would allow her husband to have sovereignty over her but, on the contrary, that she should subject him to her will. For it was because they were the daughters of a king who would not be subjected to any dominion, and that is why these women would not allow anyone to have dominion over them nor would they allow their noble degree to be under the sway of anyone. This plan seemed agreeable to them all, and so, with a view to achieving the aim of such a difficult thing, they bound themselves with mutual oaths that any one of them on a particular day should murder her husband while in a close embrace unless he were to obey her feminine will in all things. When the plan was confirmed, each queen returned home to her country.

Certainly, indeed, this plan was displeasing to one of them, the youngest of them all, because she loved her husband dearly and did not wish that any harm should befall him. Yet in the preceding meeting she had assented verbally though not in her heart, for unless she had gone along with the common consensus she would without doubt have incurred the sentence of death. Hastening to the king her husband, as soon as she saw him she lamented most bitterly at the recollection of what had been done. And to the king, who enquired solicitously, telling him of her sisters' conspiracy she revealed the cause of her grief. And throwing herself at his feet she begged mercy from him for having sworn to conspire in his death. The king lifted up this woman who was overwhelmed with weeping, and embraced and kissed her, and he devoted himself to her completely in a much more affable fashion than was his wont, soothing her grief of mind and encouraging her heart to feel joy.

When she had been consoled, she went to her father, the king of Greece, with the king her husband and disclosed to him her sisters' treachery. On hearing of this matter, the king of Greece, astounded, immediately sent his writs to all his other daughters and to their husbands, commanding them to come to him as soon as possible. And when they were all gathered together he revealed the reason for such a meeting and laid before his daughters the treachery that he had heard about.

The women were thoroughly terrified, denying the deed and presenting themselves to be tried by due legal process, but the wise king convicted

them of the crime through a wise investigation, the youngest daughter, however, being exonerated from any part in such an act of malice. Therefore they were arrested and forced into custody until what might be done with them should be decided by their father and husbands. At length, because they were the daughters of a most noble king and the spouses of such noble kings, it was deemed that they should not perish through any base death but all alike should be sent in a large ship on to the waves of the sea and be left to their fate, without a rudder and without means of sustenance.

When this had been done, there was not anyone who had pity on their grief on account of the barbarity of the unlawful act detected in them. They were made to feel sorry for their tricks, but they themselves were not to be grieved over with any compassion. The winds whipped up the sea, the waves tossed the ship, and with the ship at one moment on the crest of a wave, at another in its trough, the wretched women were whirled about into great dangers. And to cap their wretchedness, even the sentence of exile was nothing compared to the enormous hunger they suffered, these women who just a short while before had been used to feast royally in their own homeland. For days and nights thus tormented with fear of death, thus afflicted with excruciating hunger, at length not being able to hold out any longer they fell down and for three days and nights they lay as if dead. Meanwhile the ship itself, pitched about by the winds and waves, was borne to the land which is now called 'England', at that time not called by any name for it was not inhabited by anyone. Therefore, when the ship had come to rest on dry land, the sisters awoke as if from a deep sleep.

And having seen the land and the mildness of the climate, they disembarked with joy, beginning with Albina, the first-born, and immediately taking action to remedy their great hunger, they ate the good plants and fruits of the trees which they found in abundance. Refreshed by these, they wandered the length and breadth of the land and found no-one in it. Moreover, there was no sign to those looking that anyone had ever lived in it. They saw that the land rejoiced in woods, meadows and streams, and that the woods abounded with wild animals, the meadows with flowers, and the streams with fish. The fertility of the winged creatures which they saw and the melody of the birds heard in the woods was a great comfort to them.

Therefore, having discovered such a pleasant place without inhabitants and despairing of ever recovering their former reputation and kingdom, Albina said to her sisters: 'On account of our defects we have lost our native land and reputation, and we have been made exiles, and the hope of their return to us is utterly gone. Therefore since we are now so fortunate and Fortune has given us this land, it is right that I should be the first of all of you in it and that the lordship of it should be mine of right, because in

disembarking first from the ship I took seisin of it.' When this judgement had been approved by all, Albina was given authority over them all and the land was called 'Albion' after her name.

Now truly because nutritious food was lacking to them and because they did not have devices to capture the wild animals and birds, through clever deliberation they made snares from twigs, and with these knotted snares they could, by turns, capture and hold wild animals. Furthermore, they fashioned little devices out of twigs for capturing birds. Therefore they ripped out the innards from the captured game, and when they had extracted fire from a flint they cooked them in their skins and roasted the birds on the live coals. And they feasted magnificently on these foods but they drank only water. And when, revived with such fare, they had recovered their lost strength, having eaten a nutritious repast, they were fat and coarsely they began to be inflamed with sexual desire and felt an urge for the titillation of the flesh.

For demon incubuses, seeing their advantage and having assumed the shape of men, raped the women, intermingling their seed with the women's seed, and immediately vanished into thin air. The women did not see men but nevertheless they felt a man's work. Moreover, each woman conceived from her demon and gave birth to a giant offspring. And when these giants reached puberty the mothers produced children from their own sons, and sisters from their brothers. And truly the monstrous generation was of huge stature, of vast size, and stupendous strength. Indeed, the appearance of the giants was exceedingly horrifying since loathsome demons gave birth to loathsome giants, and also the mothers of the giants were of loathsome fatness.

And of course it followed that loathsome things should be born from loathsome things and that monsters should give birth to monsters. Therefore the giants multiplied in vast numbers and filled this land. And they made for themselves subterranean cave-dwellings and surrounded them with great walls and ditches. And some of these walls can still be seen, others having been impaired and destroyed by the passage of time. They even loved the mountains for homes, believing themselves to be most safe by remaining in lofty places.

And the giants lived on peacefully in this land until the arrival on its shores of the Britons who came hither a long time before the advent of Christ. For 1,136 years elapsed between the coming of the Britons to this land and the advent of Christ in the world. And then from the arrival of the ladies who were the first inhabitants of this land until the coming of Brutus, who, having erased the name of Albion, had it called 'Britain' after his own name, there elapsed 260 years. And this land which was called England was for this number of years the land of giants, and thus the truth is made clear concerning the history of the first inhabitants of this land.

Notes

The following notes should be read in conjunction with those provided by Carley and Crick, *De origine*, 114. Line numbers of the Latin and Anglo-Norman texts refer to Carley and Crick's *en face* editions. Manuscript sigla are those of Carley and Crick.

1 In the Anglo-Norman title, *Des Grantz Geanz*, the adjective 'grantz' means not only 'huge', 'tall', but also '(socially) great' and 'powerful'. Carley and Crick's working title for the Latin text, *De origine gigantum* (Concerning the origin of the giants), is derived from the longer common rubric for the text, 'De origine gigantum in insula Albion olim habitancium et de nomine insule que nunc Anglia dicitur' (*De origine*, 41, n. 2), which does not, of course, include any version of the adjective 'grantz'. One effect of the use of 'grantz' in the Anglo-Norman title is that the early mention of the king of Greece, his wife and their thirty daughters as all being 'grauntz' (23–4) alerts the audience's attention to the future role of these human figures in the genealogy of the giants. The Latin text may have omitted the adjective because no equivalent Latin word allows the ironic word-play on both size and social rank, but in any case the Latin rubric suggests a scholarly and historiographical interest in origins and foundations, whereas the Anglo-Norman title – because it only refers to the giants, and does so in descriptive terms – suggests a fabulous narrative.

3 **England** Three manuscript witnesses claim in addition that the island is in fact 'Britania maior' TV ('Brittania maiore' D), thus anticipating the ending of the text, which refers to the traditional story of the land being named after Brutus (106). TV and D thus frame the narrative with a reminder of its place in a specifically *British* history (and one that is also specifically masculine). These manuscripts, then, appear to be most obviously claiming a nationalistic purpose for the Latin text, namely what Carley and Crick describe as its 'appeal to the ancient hegemony of the British crown so engagingly set out by Geoffrey of Monmouth' (*De origine*, 42).

4–6 The Anglo-Norman text, as Carley and Crick point out, 'adopts the convention of first-person narration' (45), and addresses the audience in the second person, as might an oral storyteller: 'Ore escotez peniblement / Et l'em vous dirra brevement . . . / Comme jeo l'oi d'un sage homme' (7–10) (Now listen attentively, and you will be told briefly, . . . as I heard it from a wise man).⁴ This is very much in the style of British or Breton lays, or of romance: *Sir Orfeo* furnishes a well-known Middle English example. The Latin text, on the other hand, avoids altogether this kind of oral marking by casting the narrative throughout in the third person, thereby aiding in the recuperation of the text as 'truthful' chronicle. Of course, historiography and romance overlap considerably in medieval texts (*De origine*, 45, n. 15): Geoffrey of Monmouth's *Historia* is an obvious instance, but

⁴ All translations are my own.

Barbour's *Bruce* (1375–7) – which uses minstrel conventions – provides a vernacular example, and one which is rather closer in date to this text. *Des Grantz Geanz* itself illustrates this generic blurring by twice referring to its hypothetical source as a 'geste' (1236, and again in the poem's epilogue, 548), namely a narrative or chronicle, recounting heroic, and often epic, deeds. As Lesley Johnson observes, 'the text of *Des Grantz Geanz* has a stronger historiographical orientation than that which characterises the lays'.⁵ Nevertheless, the *De origine* effects a clear generic shift away from lay or romance towards historiography.

5–6 How this name came to be given to it and how it came to be inhabited by such a race (*qualiter . . . fuerit et qualiter . . . inhabitata extiterit*) The perfect subjunctive tense of *fuerit* and *extiterit* (5), used here because the indirect question requires it, gave problems to the scribes. For the first verb, three of the witnesses (BT1H) confirm the reading *fuerit*, but the other witnesses substitute *fuerat*, and one – Di – has *fuit*. The scribes of all but three of the witnesses (BHDi) also have difficulty with the form and tense of *extiterit*: VTD have *fuerit*; N *fuerat*, and CPUK *extiterat*. *Extiterit* is from *extare* (or *exstare*), 'to be, exist', sometimes used (as here) as an auxiliary.

7 3,970 years after the beginning of the world The number derives from the third version of the Latin Prose *Brut* in a number of manuscripts ('*De origine*', 48–49).

7–8 a certain king of Greece MS N substitutes *Hispanie* for *Grecie* (and again at lines 40 and 42 of the Latin text) over an erasure, suggesting that the original reading was later changed, most probably in line with the text's ideological use by Scottish nobles ('*De origine*', 43) since it picks up a detail from the Scots story, 'where the founding race travels from Egypt to Spain' (114). One manuscript – Di – names him as 'Cadmus', the Greek hero – son of Agenor, king of Phoenicia, and brother of Europa – who famously sowed the dragon's teeth. It is not clear why the name has been added in this manuscript.

14–15 on purpose, under the influence of a certain feminine fate (*quadam uice feminea operante industria*) The meaning of the Latin here is obscure, something which is reflected in scribal problems with the phrase. I have taken *industria* as equivalent to *de industria* ('on purpose') and then *vice* as meaning 'lot' or 'fate'. An alternative rendering of the phrase might be to take *uice* as 'manner': 'operating with diligence in a typically female manner'. The Anglo-Norman is no help here, as the Latin has substituted a different phrase. Where the Anglo-Norman text makes 'lour orgoil demeine' (their overweening nature) the motivating factor in the women's treachery, thus emphasising both their social rank and their sinfulness, the Latin, though less explicit about motivation, gives the narrative an overtly misogynist pointing by the use of the adjective *feminea*. *Industria* itself deserves further comment: it is one of the virtues that acts as a remedy against the sin of 'idleness' or 'sloth', commonly considered the gateway to sexual indulgence, and therefore doubly ironic in this context, for not only are the women engaged in what the translator considers to be

unlawful 'busy-ness' but are also opening up the way to their own sexual downfall.

15 in discussion Carley and Crick ('*De origine*', 114) comment that all witnesses agree in failing to supply an object for the transitive present participle *tractantes*, which should mean 'discussing (a plan)'. However, *consilium* could be the direct object of both *tractantes* and *inierunt*: 'discussing a plan, they devised one'.

22 with a view to achieving the aim of such a difficult thing (*ad tam ardue rei propositum assequendum*). There is no equivalent phrase in the Anglo-Norman. The Latin text's stress on the difficulty of the task may be a way of reinforcing the women's treachery, although the introduction of this clause is also typical of this text's shift from the largely paratactic syntax of the source to a hypotactic syntax, a shift that not only emulates an authoritative Latin prose style but also makes more explicit the links between the narrative elements of the story.

22–3 they bound themselves with mutual oaths (*iuramentis se mutuis astrinxerunt*). Both the Anglo-Norman and the Latin text emphasise the legally-binding nature of their plan, cf. 'par lour foi affermerent' (68) (they swore on oath), where 'foi' carries strong feudal overtones of fidelity and allegiance.

24 while in a close embrace (*inter amplexus*). Where the Latin text adopts a euphemism, the Anglo-Norman source is more explicit, stating that each woman intended to kill her husband 'Privément entre ses braz, / Com melz quidereit aver solaz' (71–2) (in a private embrace, when he might rather have imagined himself to be taking [sexual] pleasure). As Carley and Crick point out, the Anglo-Norman original is followed more closely in 'the translation interpolated into *Eulogium Historiarum* (which) renders this passage "dum ipsae in salaciis et carnali coitu fuerant cum eisdem"' (when the women were engaged in lustful acts and carnal intercourse with the men) ('*De origine*', 114). The point is that the women's choice of moment to commit murder is not so much that it is when their husband's defences are down but rather that it associates their plan for female sovereignty with the traditional notion of female nature as appetitive and carnal. However, the Latin version considerably tones down this negative aspect of the text.

25 her feminine will (*feminee uoluntati*). The Anglo-Norman does not have an equivalent for the adjective *feminee*, but simply uses the possessive adjective: 'A fair tote lur volenté' (65) (to do all their (i.e. the women's) will). It may be that the Latin uses *feminee* to clarify any potential ambiguity that the possessive pronoun might have caused in this context, but it is also reasonable to see here a repetition of the meaning present in line 15 (*quadam uice feminea operante industria*), stressing the essentially gendered aspects of the women's behaviour and thus inviting a misogynist response from the audience.

28 because she loved her husband dearly The Anglo-Norman, keen to draw out the affective elements of the story, repeats this information (78; 83), and also contains a clause omitted in the Latin text: 'Ke son seignur ataunt aimé / Come ele fait sons corps demeine' (83–4) (who loved her husband as dearly as she loved her own self).

⁵ 'Return to Albion', 29–30

32 **Hastening to the king her husband** The Latin omits a minor detail in the Anglo-Norman, which has the youngest daughter going 'ad ostel' (92) (to their home).

35 **throwing herself at his feet** The Latin text omits a clause in the Anglo-Norman that describes the youngest daughter: 'qe mult ert gent' (98) (who was very beautiful, or very kind). Since beauty and kindness are aristocratic attributes, the source thus makes the motif of the youngest daughter's 'honesty' an issue of social rank. However, the deployment of these descriptive tags in the source and their omission in the Latin may also be due to the different generic requirements of the two versions: the Anglo-Norman lay is interested in social and psychological factors in behaviour where the Latin 'history' concerns itself with basic motivations.

38–40 In keeping with its presentation as an 'oral' narrative and as a vernacular lay or romance, the Anglo-Norman text dramatises this emotional scene of marital reconciliation by giving the husband a brief portion of direct speech: 'Dame,' fet il, 'tenez en pes, / Et lessez passer la doulour' (110–11) ('Lady,' he said, 'be calm, and let your grief pass.'). The Latin omits the speech altogether.

38–9 **in a much more affable fashion than was his wont** The Anglo-Norman also has the husband comforting the wife more than he had ever done before: 'fist greignor solaz / Ke fait lui aveit onques mes' (108–9). This is perhaps the only point in both texts where the habitual lack of affection by one of the husbands towards his wife is hinted at, a hint that may to some extent mitigate the wives' calculating treachery, since it provides a potential motive for their behaviour, and possibly also enacts a protest against husbandly distance towards wives. Yet both the Anglo-Norman and Latin versions situate the youngest daughter as a suffering woman in a tradition of female complaint. In keeping with other texts in this tradition, she elicits from her male protector a corresponding 'pité' which serves to elevate and ennoble him. In both the Anglo-Norman and Latin texts, this scene plays out an ideal of marital relations which the other sisters, in their challenge to male sovereignty within marriage, had intended to pervert.

42–3 **On hearing of this matter** Again, the Latin text, less concerned with the human details of the situation, omits a line in the Anglo-Norman: 'Mult sount au roi bien venuz' (121) (the king welcomed them both greatly).

46–7 **the treachery (*prodicionem*)** The Anglo-Norman has 'morteles treson' (deadly treason). Both the Anglo-Norman and Latin references are technical legal terms. The Anglo-Norman text makes considerable use of Anglo-Norman legal terminology: for example, 'malice purpensee' (153) (malice aforethought).

48 **denying the deed** The Anglo-Norman does not have an equivalent phrase.

48–9 **presenting themselves to be tried by due legal process (*legittime purgacioni se offerentibus*)** In the Anglo-Norman, each woman wishes to be given the chance to clear her name by trial: 'chescun, a son poer, / Se voet defendre par jurer' (139–40). The force of the Latin may indeed also hint at a similar sense, namely that the women's putting themselves forward to be tried is in order that they may clear their names.

49–50 **the wise king . . . through a wise investigation** The Latin text offers a significantly different set of circumstances and of motivations for the form of punishment from those given in the Anglo-Norman. In the Anglo-Norman version, the women's desire to exculpate themselves is, the text says, a vain one, since their husbands were so angered that that they had wanted to kill them because of their wickedness and unlawful act: 'Mes riens ne vaut le contredire, / Car les rois ount si graunt ire / Ke toutz les vount mettre a mort / Pur lur malice et lur tort' (141–4). Furthermore, the king their father is similarly angered: 'Lour piere, qe out ire graunt' (145). The repetition of the similar phrase ('graunt ire'/'ire graunt') constructs an analogy between the husbands and the father that underlines the patriarchal structures within which the women have to operate. The Latin text is no less patriarchal in its assumptions, but the emphasis is almost entirely on the qualities of the *father*: what is at stake above all in the Latin version is the issue of wise kingship, which presumably takes its initial impetus from the Anglo-Norman source's description of the father as 'queint' (151) (clever; astute). To reinforce this idea of wisdom the Latin text omits all mention of anger, and exploits the Latin syntax in order rhetorically to juxtapose the repeated use of the adjective 'wise': *prudens prudenti* (47). This shift of emphasis may reflect the political use of the Latin text by various groups in establishing claims and counter-claims to dominion within Britain ('*De origine*', 42), since it represents the figure of a sovereign in wholly authoritative and approbatory terms.

50–1 **the youngest daughter . . . act of malice** The Latin version simply records that the youngest daughter went unpunished, omitting the statement in the Anglo-Norman that she was held in great esteem by her husband (or possibly by her father: 'son seignur' is ambiguous in context) for having told him everything: 'Ke tut conta a son seignur, / Ke puis la tent en graunt honneur' (155–6). The source therefore emphasises her role as an obedient wife (and daughter), in keeping with its interest in evaluating behaviour according to norms of social class and in privileging high-born values.

52 **they were arrested and forced into custody** The Latin text makes no mention of the women's reactions, omitting the reference in the Anglo-Norman to 'cele douloureuse plainte' (158) (this wretched accusation) which they stood accused of, and of the fact that they were all 'a doulour pris / Par lur pere et lour mariz' (159–60) (miserably arrested by their father and their husbands). Again, this is most probably the result of the generic demands of lay and romance to involve the audience and to elicit emotional responses to the women's plight, whereas the Latin text, in keeping with its sober authoritative aims, generally abbreviates those passages in the Anglo-Norman that focus on the human psychodynamics of the story.

56 **in a large ship** The Latin text omits here a conventional marker of first-person 'fabulous narrative' in the Anglo-Norman, namely the comment that the women were taken to a port, '– Ou ceo fust ne sei counter –' (188) (where it was, I cannot say).

60–2 **They were made to feel sorry for their tricks, but they themselves were not to be grieved over with any compassion (*De dolosis dolorose sunt facte nec***

ulla tamen miseratione dolende) There is no precise equivalent for this sentence in the Anglo-Norman, although the text has a lengthy passage detailing their grief (considerably abbreviated in the Latin) and mentions that no-one had pity on them: 'Mes nul n'aveit d'eux pité' (194). The Latin text's self-conscious deployment of the rhetorical figures of polyptoton (*dolorose/dolende*) and paronomasia (*dolosis dolorose . . . dolende*) may be an attempt to formalise and dignify the narrative details, whereas the effect of the Anglo-Norman is to emphasise repeatedly the women's suffering.

65–8 even the sentence of exile . . . used to feast royally in their own homeland The Latin here brings together elements in the Anglo-Norman source which are narrated in separate places and in slightly different terms. In the Anglo-Norman text, the hunger is mentioned in conventional enough terms: 'Mes rien taunt de mal lour fait / Come la feime que lour crest, / Car riens n'aveient a manger' (211–13) (But nothing caused them as much suffering as the hunger that grew in them, for they had nothing to eat). But the motif of contrasting their present and former states appears earlier in the Anglo-Norman text, at lines 201–4: 'En graunt doulour sount ore mis / Ke exillez sont de lour pais, / Dount furent riches reignes – / Ore sount povres begeines' (They are placed in great misery, now that they are exiled from their own country, where they were once powerful queens – yet now they are poor Beguines). It is not clear why the Latin does not also represent the women as Beguines: presumably, one reason for the reference in the Anglo-Norman is that it serves as a rhyme-word, and the prose Latin is not obliged to use it. More likely, however, is that there is no equivalent signified for the term *Beguine* in fifteenth-century England: according to the *Middle English Dictionary*, there is no word in Middle English that corresponds to 'begeine(s)'. Although the main point about the use of 'begeines' in the Anglo-Norman is that it signals the women's poverty, it also interestingly implies that the exiled wives now form a community of (lay) women with religious aspirations. The Anglo-Norman version treats the women's maritime adventures at far greater length than the Latin one: attention is focused on the human elements of the story, where the Latin abbreviates much of the narrative description, with the aim of producing a scholarly text. The Anglo-Norman includes conventional markers of first-person oral recitation: for example, 'Kaunt cessé feust la tempeste / – Come nous trovoms en la geste –' (235–6) (When the storm had abated, as we find in the *geste*).

74 as if from a deep sleep There is no equivalent phrase in the Anglo-Norman.

75–6 And having seen the land . . . disembarked with joy As previously mentioned, the Latin text often combines narrative elements from the rather loosely paratactic Anglo-Norman text to create a much tighter, hypotactic syntax that focuses more on cause and effect. This statement, for example, would seem to derive from a phrase in the Anglo-Norman which states that the storm abated because 'Le temps devient serri et swef' (237) (the weather became calm and mild), but only says that the women felt great joy because they were near the land. The Latin, however, makes the climate of England an especially enticing feature: conceivably, this may point to the propagandist, nationalist motives of the Latin text's production.

76–8 Where the Anglo-Norman text has Albina's first action that of taking seisin of the land (255–6) – a decisively legal and political gesture, and one which the Latin text postpones until lines 74–5 – the Latin version makes the women's hunger the first issue, thus apparently stressing their bodily and material needs. However, this is not necessarily a misogynist shift, since the satisfaction of hunger constitutes a ritual essential to legitimate social order.

77–83 The Latin text follows the Anglo-Norman closely, but considerably abbreviates the source, which offers a detailed description of the foods they ate – 'Glans, chesteines et alies' (273) (acorns, chestnuts and sorb-apples), and 'des espines de bredeles, / Botons des haies et meles; / Peires, pomes . . .' (275–7) (brambles, buds from the hedge-rows and medlars, pears, apples . . .).

87 despairing of ever recovering their former reputation and kingdom Where the Anglo-Norman source has all the sisters realising that they are powerless to regain their former kingdoms ('qaunt virent qe par nule sort / Ne purront ja aver poer / De lour pais recoverer, . . .' [312–14]: [When they saw that there would be no way that they would ever be able to regain their kingdoms . . .]), the Latin text attributes this despair to Albina alone (*desperata*) (81). The detail about the concern for their reputation is added in the Latin. Both the Latin and Anglo-Norman texts are here concerned with explicitly political issues and motivations: the despair felt by exiles at the loss of lands and honour, and – in the case of the Latin text – the channelling of this sense of loss through an overlord.

88–93 The Latin text follows the Anglo-Norman in casting this as direct speech. Both the source and the translation broadly agree on Albina's judgement as to why they have lost for ever their lands: in the Anglo-Norman, it is the result of 'la decert' (325) (guilt); in the Latin, the result of their (moral) defects: *Ob nostra demerita* (82).

92–3 As Carley and Crick observe ('*De origine*', 59), the Anglo-Norman text uses specifically feudal language: 'avowé' (330; 340) (liege lord);⁶ 'cheveteine' (331) (feudal mistress); and 'seisine' (256; 333) (possession). However, 'avowé' can also mean 'protector', 'guardian', 'patron saint' and even 'lay governor of a religious house': given the Anglo-Norman text's earlier (and ironic) reference to the women as 'begeines', there may also be shades of this last meaning in Albina's claim. The island's community of women is undoubtedly organised along feudal lines in the Anglo-Norman account, but there may also be hints – possibly intended ironically – that the women form a lay religious community. But if these hints appear in the source, they are certainly not present in the Latin version.

93 seisin of it (*seisinam eius*) Several scribes have difficulty with the technical legal term *seisinam* ('*De origine*', 114), the Latin equivalent of law French 'seisin': D omits it altogether, correspondingly altering the possessive form *eius* to *eis* but still leaving *accepi* without a direct object; H may have had trouble with the orthography, writing *seisunam*; and Di transposes the word order (*eius seisinam*),

⁶ As Lesley Johnson points out, "'avowé" has the sense of recognised legitimacy' ('Return to Albion', 34), thus reinforcing Albina's right to legitimate leadership.

as if hesitating over the phrase. The main point about 'seisin', which signifies legal 'possession', is that it is quite distinct from, and may be flatly opposed to, proprietary right.⁷ It was thus a highly meaningful and politicised term within a late medieval feudal system of freehold tenure, in which the lord was 'seised of rent and service' while the tenant was 'seised of the land itself' (F. Pollock and R. S. Wright, *Possession in the Common Law* (Oxford, 1888), 49). For invaluable commentary on the legal ramifications of 'seisin' in the later Middle Ages, see further Pollock and Maitland, *History of English Law*, II, 29–80 and also Pollock and Wright, *Possession*, esp. pp. 47–57. On the use of law French in England from the late Middle Ages to the seventeenth century, see J. H. Baker, *Manual of Law French*, 2nd edition (Aldershot, Hants, and Brookfield, Vermont, 1990), pp. 1–6.

93 **judgement** (*sentencia*) The use of this legal term to sum up Albina's pronouncement confers authority on her speech.

94–5 **the land was called 'Albion' after her name** In the Anglo-Norman, this information is conveyed in a passage of direct speech, in which Albina declares that it is because she is 'feffé' (345) (enfeoffed, put in possession) of the land, that it should be named after her. The conversion of the direct speech into third-person narrative is a further example of the conscious mantling of the text with *auctoritas*. In the Anglo-Norman source, Albina additionally conveys the information that as a result of her naming it 'Albion' they will always be commemorated in this country. Furthermore, she assures her sisters that it will always suit them to 'administer' the island ('Ci nous covent tutdis manoir') (351), reinforcing the source text's interest in the legal aspects of the women's government. As Johnson says, the women 'respect and rehearse the 'lawful' rituals of acquiring land and power: their roles cannot simply be collapsed with those of their giant offspring'.⁸

106 **sexual desire** *calore . . . uenereo* (99) (venereal heat). The reference to 'heat' relies on an understanding of the Galenic theory of the humours: because women are cold and moist by nature they have to be warmed up for the sexual act.

106–7 **they began to be inflamed with sexual desire and felt an urge for the titillation of the flesh** The source has 'La chaline de nature / Les surmont a desmesure / Par desir de lecherie / De aver humaigne compaignie' (lines 401–404) (Nature's heat completely overwhelmed them; lechery incited them to desire human companionship). It may be possible that the Latin text, because it speaks only of a generalised lust, rather than mentioning the specific desire for human companions, leaves open the possibility that the women might desire each other. By contrast, the Anglo-Norman text's reference to the women's desire for association with humans makes the women's actions seem less culpable, since it implies that they did not have 'unnatural' desires, despite the reference to their desires being 'a desmesure' (excessive). As Johnson observes of the Anglo-Norman text, 'what is stressed in the description of their sexual encounters is the

"normality" of the women's experience with their temporary, and temporarily, male partners'.⁹

108 **demon incubuses** Anglo-Norman 'li maufez' (406) (demons, evil spirits). **seeing their advantage** Latin *perpendentes* (100): literally, 'carefully weighing up (the situation)'.

109–10 **intermingling their seed with the women's seed** *cum mixtura feminei seminis* (101). This is difficult to translate, and several of the manuscript witnesses show scribal difficulty with the phrase: one Manuscript, U, substitutes *sexus* for *seminis*. The literal sense is something like 'with a mingling of feminine (or female) seed', but this must mean that their seed was mingled with the seed of the demons. The Anglo-Norman states that the demons took human form, 'Ovesq ceo la nature; / Ove les femmes firent mixture' (411–12) (in addition to their own [devilish] nature; and the women copulated with them), where the French idiom 'faire mixture' (copulate) is clearly the source of the Latin *mixtura*. The passage relies on the acceptance of 'the Hippocratic-Galenic theory that women, as well as men, possessed testicles which produced seed necessary for reproduction'.¹⁰

111 **they felt a man's work** *uirile opus senserunt* (103). A coy but nevertheless unambiguous reference to the sexual act. It is worth noting that, despite the undertones of unnaturalness in the whole proceedings, the demons take the shape of men, not devils (and not women), and that the sex they engage in is normatively heterosexual. Interestingly, the Anglo-Norman represents this rather differently – as a matter of the *women's* desires, for though the demons are invisible, the women 'soulement senteient / Come feme deit homme faire / Kant se entremettent de tiel affaire' (430–2) (they only felt as a woman should do to a man when they [i.e. the women] begin such a business).

111–12 **each woman conceived from her demon** The Anglo-Norman states that 'Ne feust graunt ne petite / Ke enceint feust de un malfé' (421–3) (There wasn't a single one of them (literally: 'neither big nor small') who wasn't made pregnant by a demon). Since one of the key points of the narrative is that all the women were huge like their parents, it looks as if the Anglo-Norman writer has temporarily forgotten this in using the idiomatic phrase 'graunt ne petite'. Much more important, however, is the fact that the conception of the giant babies relies on the acceptance of a further aspect of Hippocratic-Galenic theory, disseminated to the later Middle Ages through texts such as the Northern French treatise of c. 1200 known as *The Prose Salernitan Questions*.¹¹ According to this text, the physician's two-seed theory (implied at line 101 of the *De origine*) not only required the simultaneous emission of both female and male seed to bring about conception, but required both partners to become aroused at the same time.¹²

⁹ 'Return to Albion', 36

¹⁰ John W. Baldwin, 'Consent and the Marital Debt: Five Discourses in Northern France around 1200', in *Consent and Coercion to Sex and Marriage in Ancient and Medieval Societies*, ed. Angeliki E. Laiou (Washington, D.C., 1993), pp. 257–270 (p. 262).

¹¹ Baldwin, 'Consent', p. 262.

¹² Baldwin, 'Consent', p. 262.

⁷ Frederick Pollock and Frederic William Maitland, *The History of English Law Before the Time of Edward I* (1895), 2 vols., 2nd. ed., reissued with new introduction and select bibliography by S. F. C. Milsom (Cambridge, 1968), II, p. 33.

⁸ 'Return to Albion', 27

Arousal was therefore a pre-requisite of conception. The *Questions* defined coitus as 'the natural and voluntary union of a man and woman in which sperm is emitted, a fetus produced, to the accompaniment of great delight'.¹³ That the medieval narrative relies on this 'knowledge' of the body for its intelligibility is more obvious in the Anglo-Norman source, which claims that it is because the women enjoyed intercourse (i.e. had orgasms) that they conceived: 'Kaunt en delit les troverent / En cel point les pargiserent, / Sovent enfauntz engendrèrent' (413–415) (When the demons found the women at the point of orgasm, then they raped them, [and] repeatedly conceived children). The notion of simultaneous orgasm elaborated here and in the *Questions* must be carefully distinguished from its twentieth-century counterpart, which inscribes an historically specific ideology of harmonious union between the sexes.

The woman-giant coupling looks at first like an inversion of the usual narratives of genealogically patterned chronicles in the high Middle Ages. According to Gabrielle Spiegel, examples of such chronicles in thirteenth-century France were concerned to represent lineage as 'primarily a representation of the transmission of lands, ignoring the remaining members of the biological family [younger sons; women] not included in the patrimonial legacy', and were '[w]ritten above all to exalt a line and legitimize its power', displaying 'the noble family's intention to affirm and extend its place in political life'.¹⁴ But rather than representing the actions of Albina and her sisters as simply an inversion of these genealogical narratives, the text offers a rather more ambivalent inscription of their role. To pursue Spiegel's point, one might argue that if the project of genealogical chronicles was to suggest 'the human process of procreation and filiation as a metaphor for historical change' (80), then both *Des Grantz Geanz* and the *De origine* foreground the role of procreation and *female* filiation, putting women centre-stage of the process of historical change.¹⁵ That this is represented in terms of a monstrous coupling should not detract from the narrative's very real attention to the women's participation in processes of 'legitimate' social order. Furthermore, as Lesley Johnson observes, 'That women should be the protagonists in a narrative concerned with the origins of communities and their names is not unprecedented in traditions of insular historiography, nor are such women presented necessarily in a negative or transgressive light by the narrators of medieval historical texts.'

112 **a giant offspring** (*partum giganteum*) Carley and Crick note that there is 'obviously corruption at this point and strong support for the reading *partum scilicet*' in a number of witnesses ('*De origine*', 114).

117–18 **of loathsome fatness** *horride corpulencie* (110): A notable

mistranslation – discussed by Brereton – of the source's 'mult corsuz' (462) (very stout) ('*De origine*', 114).

119 **And of course it followed** Latin: *Aptumque fuit*; Anglo-Norman: 'De forz . . . / Par reson. . .' (462–3).

121 **the giants** The Anglo-Norman has 'Cele gent de faerie' (467) (This faery race), although the *Anglo-Norman Dictionary*, giving this very quotation, suggests the meaning 'accursed race'. It is more likely, given the toning down of the text's negative aspects, that the Anglo-Norman redactor is more interested in presenting the giants as the products of enchantment than of monstrous evil. Significantly, the Latin text does not translate the phrase negatively (*gigantes*).

127 **peacefully** (*pacifice*) A specific addition to the Latin text: the source states that this race held the land until the arrival of the Britons (479–80): 'Cele gent la terre tindrent / Desque les Brutons vindrent.' Yet, as Carley and Crick observe, the negative aspects of the story tend to be toned down in successive retellings as the contexts in which it was read and used became more political: the short redaction of *Des Grantz Geanz* expunges the section in the longer poem on 'the violence of giant society', and the Latin version takes this a step further by relating the giants' peaceful rule ('*De origine*', 60–61).

131 **ladies** (*dominarum*) Anglo-Norman has 'les dames' (485); *dominarum* also represents the sisters as aristocratic, despite their monstrous behaviour. The term also carries feudal overtones of 'mistresses'.

134–5 **and thus the truth . . . the first inhabitants of this land** This represents a considerable abbreviation of the Anglo-Norman first-person epilogue, in which the poet states that he has told the truth, just as it is told in the *geste* (547–8), and concludes: 'Tut est bon a remembrer, / Rien grevera de saver / Les estiles et les escriptures / Des auncienes aventures. / De Jesu Crist seit beneit / Ke en escripture les mettreit' (557–62) (It is right to remember all of this; it will do no harm to know the forms and written versions of what happened in former days. May he who writes them down be blessed by Jesus Christ.) The Latin thus omits the explicitly Christian ending.

¹³ Baldwin, 'Consent', p. 262.

¹⁴ G. M. Spiegel, 'History, Historicism, and the Social Logic of the Text in the Middle Ages', *Speculum* 65 (1990), 59–86, 78–9.

¹⁵ Johnson suggests that the Anglo-Norman text exhibits a similar process, with Albina expressing 'a desire to make her mark on historical time (to enter men's time, in effect)' ('Return to Albion', 31). For quotation in next sentence, see p. 24.